

# *A History of Lebanon*

*Prepared on the occasion of its  
Two Hundredth Anniversary*



**LEBANON PRESBYTERIAN CHURCH**

2840 OLD ELIZABETH ROAD      WEST MIFFLIN, PA 15122

*Founded November 5, 1776*



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PERIOD I  
1776-1826

The history of Lebanon Presbyterian Church, or any church, begins with the story of the people who make up that church. And so it is that consideration is given to settlers who came across the Alleghenies to clear and settle Western Pennsylvania in the years leading up to 1776.

Oliver Miller, for example, in 1742 emigrated from Northern Ireland to make a new life in America. In Fort Bedford, Pennsylvania he met and married Mary Tidball. He supported his family by working a small farm and operating a trading post. In time the Miller family moved westward and by 1772 they were permanently settled on a site near Peters Creek located in what is now South Park. The family was one of the earliest to cross the Alleghenies by pack horse.

For many years the Miller home served as a meeting place for worship. The Fifes, the Dinsmores and Gilfallens and other pioneer families for miles around walked or came by horseback. Most of the frontier families were Scotch-Irish immigrants; some were of Scotch, Welsh, and German descent. They were a proud, frugal people with few possessions, determined to find good cheap land.

As these pioneer families moved westward they were leaving established Churches and trained clergymen behind. But their religious commitment was an integral part of their way of life. They continued to meet for worship in the homes of the settlers.

In 1767 The Synod of New York and Philadelphia of the Presbyterian Church sent the Reverend Charles Beatty, with the Reverend George Duffield as companion, to tour the western frontier with the joint objective of evangelizing the Indians and preaching to the settlers. The two missionaries traveled among the settlers and on to rebuilt Indian villages on the Muskingum River. Their mission to the Indians was unsuccessful but the tour proved to be a permanent blessing to the settlers who were hungry for spiritual food.

Their report prompted Synod to send more ministers to assist in the spiritual development of the frontier. A definite missionary program was adopted with the

happy result that every year either the Synod or the Presbytery of Donegal sent at least one minister, often several ministers, to preach beyond the Allegheny Mountains. The Treaty of Fort Stannix in 1768 had opened the territory west of the mountains to settlers who were establishing homes in the fertile valleys along the tributaries of the Youghiogheny and Monongahela valley. The calls for missionaries were increasing in numbers and earnestness.

The Reverend Levi Frisbee and the Reverend David McClure were two of the missionaries sent to the west. As they completed their tour and were discussing the eagerness and willingness of the settlers to provide for permanent ministers it is recorded that McClure said, "Truly the people here in this new country are as sheep scattered upon the mountains without a shepherd. May the Good Lord raise up and send forth faithful laborers into this part of His vineyard."

This "prayer-plea" was answered by stalwart men such as John McMillan, licensed by the Presbytery of New Castle, October 26, 1774 "to preach the everlasting Gospel." He set out immediately to visit vacant churches in the Presbyteries of New Castle and Donegal. By the summer of 1775 he determined to go farther afield and set off for the settlements of Virginia. This encompassed territory which later became West Virginia and southwestern Pennsylvania. This trip has become known as McMillan's first missionary journey and took him to Fort Pitt with many stops to preach at homes along the way.

It was after his second journey beyond the mountains that McMillan made his decision to settle in the West and accept calls from the settlers at Chartiers and Pigeon Creek to be their permanent minister.

The third journey began in late September 1776 and the significant entry for Lebanon Church in his detailed Log is, "Tuesday after the 1st Sabbath in November--preached at Peter's Creek, baptized 5 children." It is from this entry that Lebanon and Bethel date their beginnings and the Oliver Miller home was the Peter's Creek location. Because John McMillan conducted services on this site it was named

"Stone Manse" by Allegheny County commissioners although it never served as a minister's home.

Some sources give the year 1778 as the year in which the church was organized and assume that John McMillan was responsible for its organization. There are apparently no official records with the result that the Western and Eastern Divisions of Peter's Creek, Bethel and Lebanon, choose to claim the 1776 date.

For the first few years the congregation met in the homes in the area. These were troubled times. The Revolutionary War was raging and Indian raids on the frontier made life even more hazardous. It was in November 1778 that conditions seemed right for John McMillan to bring his wife and infant daughter to the West. McMillan's own account of this period in a letter written much later gives a clear picture of the home made for his family.

*When I came to this country, the cabin in which I was to live was raided, but there was no roof on it, nor any chimney or floor. The people, however, were very kind, assisted me in preparing my house, and on the 16th of December I moved into it. But we had neither bedstead, nor tables, nor stool, nor chair, nor bucket. All these things we had to leave behind us, as there was no wagon road at that time over the mountains; we could bring nothing with us but what was carried on pack-horses. We placed two boxes on each other, which served us for a table, and two kegs answered for seats; and having committed ourselves to God in family worship, we spread a bed on the floor and slept soundly till morning. The next day, a neighbor coming to my assistance, we made a table and stool, and in a little time had every thing comfortable about us. Sometimes indeed we had no bread for weeks together, but we had plenty of pumpkins and potatoes and all the necessities of life; as for luxuries, we were not concerned about them. We enjoyed health, the gospel and its ordinances, and pious friends. We were in the place where we believed God would have us to be, and we did not doubt but that he would provide for us every thing necessary; and (glory to His name!) we were not disappointed.*

Other members of John McMillan's family made their homes in the wilderness beyond the mountains. A reference in the log for the Monday after the 1st Sabbath in November 1776 says, "Went down to my brother's house." This was his eldest brother Thomas who had moved to the Western country and lived on a farm east of Chartiers. His father, William, and William's second wife moved from Chester County

during the Revolutionary War. Their home was a farm in what is now Jefferson Township.

A sister, Janet, married and lived on Peter's Creek not far from her father.

These early settlers spent their time and energies clearing land, creating farms and making homes while the Revolutionary War, Indian raids and hardships of the wilderness land made day-to-day living difficult. Yet with these hardships there was motivation to provide a church. On land given by the McDermott family, a log cabin was erected by the Eastern Division of Peter's Creek members sometime before 1781. It was of round logs, without floor or windows or place for fire, and with only logs for seats. It is recorded in earlier histories that the neighbors came together to build the church and William Wightman and Samuel Cochran cut the first sapling that went into the building. The men prominent in the building of the first church were Captain Thomas Bell Patterson, Samuel Cochran, Reuben Thompson and William Wightman. This simple structure served the congregation for twenty years.

A listing of names in early minute books reveals the following as the founders or probable founders of Lebanon:

Mayberry Evans	p.f.	John Large	f.
James Forsythe, Sr.	f.	Archibald McDarrell	f.
James Forsythe, Jr.	f.	Alexander McClure	f.
Samuel Glass	f.	John McDermott	f.
William Graham	f.	Nathaniel Patterson	f.
David Hays	f.	Capt. James Terrence	f.
Robert Hayes	f.	James Whitaker	f.
Thomas Lapsley	p.f.		

After the organization of the church, there was only occasional preaching until the Reverend John Clark came to serve as stated supply and eventually as pastor of the Eastern and Western Divisions of Peter's Creek. By 1780 the Western Division (Bethel) had also built a rude log meeting house, probably similar to that built at Lebanon. John Clark came in 1781 from pastorates in the East, a man already 63 years old. Dr. Dwight Guthrie, in his book John McMillan, writes of John Clark:

*Those who tell of him in the West, tell he was of very feeble health (he lived to be seventy-nine); "spare almost to leanness"; "grave" and "sedate"; at times preaching with a deeply moving power of emotion; under whom "there was extensive revival of religion"; a man "revered and beloved by his parishioners; esteemed and venerated."*



Reverend Clark wore eighteenth century small clothes with buckles and a stock and is said to have worn a white wig. Reverend Clark was installed as Pastor in 1783.

Little is known of the size of the congregation at Lebanon during this period, of members who may have been added, but there is in the records of Redstone Presbytery indications of financial difficulties arising in the arrangements with Mr.

Clark. Minutes for April 13, 1784 record:

*Presbytery proceeded to inquire with regard to the settlements of the several congregations with their respective ministers, when, among others, Mr. Clark produced accounts, whereby it appears that there is due to him to the 1st of September last, from the congregation of Lebanon, the full sum of 40, 3s, 9-1/2d.*

The matter was before Presbytery afterward at five different times, and during a period of three full years, when from the records of April 15, 1789,

*Presbytery finding that there are not good grounds to expect that the affair between Mr. Clark and Lebanon will be comfortably settled, do therefore judge that the pastoral relation between him and that congregation ought to be, and it is hereby dissolved.*

John Clark continued as pastor at Bethel and is believed to have supplied the pulpit frequently at Lebanon.

John McMillan's log for the fourth Sabbath of June 1789, "was to have preached at Long-run but could not get over the river and therefore preached at Lebanon."

Presbytery of Redstone minutes indicate John Clark was called to Western and Eastern Divisions of Peter's Creek but by 1786 the references are to Bethel and Lebanon.

It is believed Mr. Clark gave the names.

During this period there was an outpouring of the Holy Spirit through this whole area. Bethel and Lebanon, it is generally understood, shared in this gracious visitation, and many were added to these churches. The elders at Lebanon at this time were William Wightman, Moses Hindman, John Shields, Alexander McClure, Eneas McAlister, John Barnett and Samuel Cochran.

John Clark holds a place in the history of Southwestern Pennsylvania for his stand during the Whiskey Rebellion. This was an event of national importance because it resulted in direct intervention by President George Washington.

An organized rebellion among the farmers broke out over the hated tax on whiskey. Federal law required that all stills be registered and that seven cents tax per gallon of whiskey be paid at the still. Whiskey was the main money crop of the frontier farmer and one out of every six operated a still. Whiskey was widely used for medicinal purposes, as a beverage, and as a medium of exchange. A fierce spirit of independence and instinctive hatred for excise taxes caused many farmers to refuse to register their stills or pay the tax. William, Oliver, Jr., and James Miller, sons of Oliver, became directly involved July 15, 1794 when General John Neville guided United States Marshal David Lenox to the home of William, near the old home-stand. The officers attempted to serve a writ which imposed a fine of \$250 for failure to register his still. William, having already made a decision to sell his farm and move to Kentucky, ordered the men off his property. Farmers harvesting in nearby fields heard the argument and fired several shots at the departing officers.

News of the incident spread rapidly. In a confrontation at General Neville's home, Oliver Miller, Jr. was fatally wounded. On July 17, 1794 nearly 500 men led by Major James McFarland stopped at Fort Couch on their way to the Neville home. John Clark pleaded with the men to turn back but they would not be deterred. They went on to Bower Hill and burned to the ground the home and barn of General Neville. Federal troops were dispatched to the West to quell the rebellion. The farmers who had been involved were required to sign an oath of allegiance to regain their rights of citizenship

The voices of John Clark and John McMillan and other clergymen were raised against the violence and opposition to breaking the law more than because of a stand against whiskey.

At a meeting of Redstone Presbytery the following action was taken:

*On motion resolved that if any of these persons who during their late disturbances has an active hand in burning property, robbing the mail and destroying the official papers of the officers of the Government, shall apply for distinguishing privileges of the church to us, they shall not be admitted until they give satisfactory evidence of their repentance; and Presbytery did and hereby does declare their hearty disapprobation of all riotous, illegal and unconstitutional combinations against the government, the laws or the officers of the Government.*



It is recorded that John McMillan refused the Sacrament to his parishioners until they signed the Oath of Allegiance.

John Clark served as Pastor of Bethel's pulpit until shortly before his death in 1797, at 79 years of age. He is buried in Bethel Church Cemetery.

The simple log cabin erected for worship at Lebanon gave way by 1806 to a larger structure of hewed logs with the added luxury of glass windows and a floor of boards laid loosely down.

June 28, 1797 William Woods was ordained and installed as Pastor of the united congregation at Bethel and Lebanon. He had supplied the pulpits of a number of churches for several months prior, coming to the area from the Presbytery of New Castle where he had been licensed. Reverend Woods was born in Lancaster County, Pennsylvania, March 6, 1771. A graduate of Dickinson College he completed his study of theology under Dr. John Witherspoon, the first moderator of General Assembly and a signer of the Declaration of Independence. Reverend Woods was a man 26 years of age when he began his permanent ministry here.

Early in his pastorate the congregations of Bethel and Lebanon shared in the Great Revival that spread over the newer western settlements around the opening of the 19th century. One of the characteristics of the movement was described as "falling work" or "falling exercise." Some of those at the meetings, convinced of their sin and misery, would fall suddenly; others would sink to the floor, while still others, not exercised by any bodily affections, would sit silently weeping. While the meetings in Western Pennsylvania were said not to have exhibited the extremes of those in Kentucky, the leaders shared concern for keeping the demonstrations under control. In some sections the gatherings took the form of camp meetings, with people coming great distances in their wagons. Whole days and nights were spent in preaching and prayer. Reverend Woods was credited with meeting the conditions admirably.

During this period William Allison, John Neel and John Snodgrass were added as members of the Session at Lebanon.

By 1819 Bethel and Lebanon were deemed by Presbytery strong enough to stand alone. Consequently, Reverend Woods resigned the charge at Lebanon and continued as pastor at Bethel until 1831. He died in 1834 at 64 years of age and was buried in Bethel Church Cemetery.

As Lebanon started her long life as an independent congregation a call was extended to the Reverend Thomas D. Baird to serve as pastor. Thomas Baird was brought to America as a child from Ireland where he was born in 1773. Following his education, he was licensed to preach by the Presbytery of South Carolina and served congregations in South Carolina and Ohio before coming to Lebanon in 1820.

It is recorded in an old Session book that Thomas D. Baird preached at Lebanon during August and September of 1820. He received an invitation from the congregation and in accordance with that invitation, preached his first sermon on the 15th of October following, although not installed until the succeeding January. When he entered upon the charge of the congregation there were of all classes something more than 100 families; a number of them were transient livers. There were about 106 communicants and for some years very respectable additions were made to their numbers. Upward of 100 were added by examination beside those on certificate. The number of baptisms were considerable although many are strangely regardless of their obligations with respect to that ordinance.

As the first fifty year period of the Lebanon Church was accomplished the growing church made a decision to build a new structure. The article of agreement between "Jacob Alexander Wallace, Contractor, and James Anderson to burn and mold 70,000 brick for the said Jacob Wallace, at or near Lebanon Meeting House, in Mifflin Township; to have them made and completely finished as good as the clay will admit of, as soon after date hereof as he can conveniently," etc., bears the date of July 24, 1823 and finds Mr. Wallace to "provide clay ready dug, wood, water and sand for the brick, and find all materials for erecting a shed, and board the hands of said Anderson while making said brick, and to pay said Anderson \$1.25 for each and every thousand of brick thus made and delivered, one-half to be paid when the brick is

burned and the other half on or before the First day of May, A.D. 1824." Mr. Wallace brought suit against Mr. Anderson at the August term of Court, 1824, for breach of contract, but lost the case. Mrs. Wallace rode horse-back to Lebanon to cook for the men and carried a small boy behind and another on her lap.

In the second log church there is said to have been a door on each side, and Mr. Baird had been annoyed by certain young men leaving during service, so he thought to counteract that tendency when the new church was planned. The pulpit was a number of steps higher than the floor and placed in the end of the church next to the spring. An entrance was on each side of the pulpit. This was his plan to keep said persons from leaving. It is said to have been unsuccessful and in due time there were two doors placed in the opposite end. There were semicircular transoms over the doors and pulpit, five windows along each side and three pillars in each main aisle.

The work was all done by hand; the pews were plain and each one was furnished with a door on which the number was placed. No record of cost or date of dedication has been found.

Session members added during Mr. Baird's pastorate were Thomas Hamilton, William McClure, Johnston Glass and Robert Wallace.

Fifty years after the service of worship during which five were baptized at Peter's Creek, the congregation at Lebanon appeared to be thriving. They were supporting a full-time pastor and adding members. A new house for worship was being erected. The Presbytery of Redstone had established the new Presbytery of Ohio of which Lebanon was a part. The thirteen colonies had survived and established themselves as the United States of America. The years just ahead looked promising and bright.

PERIOD II  
1826 - 1876

As the second fifty year period opened, some difficulties appeared regarding the financing for the new building and the pastor. It is recorded that the members of the Building Committee, James Patterson, James Cunningham, John and Thomas Snodgrass, advanced money on their own account and in February 1828 they made a

report of Lebanon's indebtedness as follows:

Arrears to T. D. Baird	\$400.00
Arrears to the building of Meeting House	<u>200.00</u>
	\$600.00

In order to meet the demands against the congregation, the committee was obliged to assess a tax on the members agreeable to their County rate. The tax list exhibited amounted to \$592.49. On October 30, 1832, \$225.62 of this amount was still uncollected but the record says: "This list was made out after the house was finished and the workmen paid in full."

By October 1835 ill health required Thomas Baird to resign his pastorate. He became editor of the Pittsburgh Christian Herald, later The Presbyterian Banner. He exerted an important influence in bringing about the change whereby the Western Foreign Missionary Society became the Presbyterian Board of Foreign Missions. He was an able preacher, served Lebanon a period of fifteen years with much acceptance, and upon retiring, retaining the high esteem of the people of the entire community. He died January 7, 1839.

Samuel Henderson was installed as pastor in November 1836 after a period of several months during which he had supplied the pulpit. According to the record, during the first three years of this pastorate Lebanon flourished and prospered to a considerable degree. There were seventy-one members received and after deducting deaths and dismissions, there remained 135 in communion. In his fourth year some difficulty arose between pastor and congregation and he was led to ask, and the congregation acquiescing, the Presbytery was led to grant a dissolution of the pastoral relationship. Accordingly in June 1840 Mr. Henderson left Lebanon. He served a number of churches in the next years and died in 1858.

The Session added James Blair, William D. McClure, and John G. Hull as members. The first Sunday School started during Mr. Henderson's pastorate but no exact date can be established.

For eighteen months Presbytery supplied the vacant pulpit. In August 1841, a call was extended to the Reverend William G. Johnstone which was accepted and he was

installed as pastor in November 1841. After eighteen months, owing to the careless indifference and non-attendance of the members Mr. Johnstone applied to Presbytery for his dismissal. This request was granted in June 1843. But in August of the same year he was recalled by the congregation and reinstalled in September. He served as pastor until April 1845 when he resigned leaving 129 members enrolled.

During the summer of 1842 a movement was inaugurated for the building of a parsonage and sexton's house. One of the bids on the parsonage promised to have the house finished by April 1, 1843 and another by May 1, 1844. The first parsonage was built about this time by Mr. Jonathan Sickman at a cost of about \$600.00. The house was enlarged and improved and a later occupant referred to it as a "good home, with pleasant surroundings, yards and gardens, abounding in fruits and flowers."

James Payne, John Means, and Jonathan Walker were added to the Session.

In January 1846 the Reverend John McConoughy was installed. There seems to have been little or no record kept of his success. In September 1848 he asked to be released from the charge. There were 95 members enrolled at the close of his ministry, a loss of 42 which is not accounted for.

The ministry of the Reverend Obadiah Haymaker Miller was a longer pastorate and a period of growth and stability. He began his ministry in October 1848, installed in February 1849, continuing with much acceptance in the service of the church until April 1, 1858. He was released at his own request, though with much reluctance by Presbytery. Reverend Miller served churches in Iowa and Pennsylvania and worked for a time as State Librarian in Harrisburg. He also spent several years as Chaplain of the Allegheny County Workhouse.

During his pastorate at Lebanon 98 members were received making an enrollment of 130 at the close of his ministry.

For the first 73 years of Lebanon's existence it seems to have been the custom for the congregation as a whole to transact the business of the church, aside from the duties of the Session, or to choose a committee to act on behalf of the congregation when any special work was to be done, and whose tenure of office ended when the work was done.



On Monday, February 12, 1849 at a congregational meeting, "James Cunningham, Esq. presented a series of resolutions for the better regulations of the temporal concerns of this church and congregation." The resolutions involved the appointment of three persons to serve as Stated Trustees and in addition a Stated Chairman and Secretary to preside at meetings of the congregation and record the proceedings of this congregation. "In order to carry the foregoing resolutions into operation, on motion James Cunningham, Robert Glass and James McKinny Snodgrass were appointed Stated Trustees. Jonathan Walker was appointed Stated Chairman and James Blair, Secretary. Their term of service shall only terminate by resignation, removal, death or misdemeanor of office."

New Session members during Mr. Miller's pastorate were Henry Large, Thomas Scott and James Means.

Another significant event in 1849 was the organization of the first choir. Martha Hull Hatfield, a member of the original choir wrote this recollection some years later:

*In the summer of 1849, after the morning sermon, and after refreshing themselves with a lunch and a drink at the spring, a number of the singers came together and determined to organize a choir. The pastor had previously given his consent and at the call to afternoon service, they marched in and took their places in the middle block, occupying four pews--two on each side of the partition. This action seems to have called down considerable criticism from the "cedars of Lebanon," but the singers felt they could do more efficient work by being together and as they were persistent in their attempt to sing in a body, the choir came to be taken as a matter of course and opposition gave place to encouragement.*

*Previous to this, the singing had been led by a clerk, or clerks, who faced the congregation from before the pulpit. In the earliest day the hymns were "lined out" as not every one possessed a hymn book. This position certainly required more courage and self-confidence than is required or possessed by the average choir singer of the present day.*

Johnston Glass was leader of that first choir. A list of members reveals that ten women were included, the first specific reference to women in any leadership role.

Another long pastorate began on October 1, 1858 when the Reverend A. O. Rockwell began his ministry. His stay covered the tumultuous period of the Civil War in our



nation's history. Although no direct reference is made to this event in the histories which have been written previously, in a sermon preached on October 4, 1863 on the occasion of the fifth anniversary of his ministry in that church he writes the following:

*Nor would this dark picture be complete were we not to allude here to other kindred scenes, and where it has been our sad duty to minister consolation to mourning and bleeding hearts. Of the numerous young and valiant men, from different families in the congregation--men of virtue, and of patriotism, and of noble daring--who, at their country's call, when the arm of rebellion was reared against it, went forth to meet the traitorous foe, while nearly all have had sad experience of sickness, or wounds, or of prison life in the enemy's hands, one, far spent by disease, was brought home, to breathe his last sigh in loved ones' arms; and five others, far away from friends and the endearments of home, and where no last look of tender and longing affection could be cast upon them, have fallen upon the battle field, and been laid aside in their lonely graves to await the trump of God.*

In a listing of funds contributed by the congregation in this same sermon, a sum of \$166.00 to the Board of Publication includes an amount contributed for soldiers' reading matter.

The Reverend Samuel S. Shriver, in the Centennial address on the History of Lebanon Church, delivered September 24, 1876 refers to the historical setting in this way:

*Brother Rockwell, it seems from his record, not only labored assiduously for his own charge, but for others of the community. Much pastoral work was done by him for the neighboring congregations, deprived of settled pastors. Things were much unsettled in the country at this time, the Civil War raging, and this, and other things, entering as a divisive element, militated, for the time being, against the harmony previously existing in the church, which induced a request for a dissolution of the pastoral relation, which took effect July 1, 1869.*

During his pastorate Reverend Rockwell received into membership 205 members in all, and after deducting deaths and dismissions, there remained 175, a number unequalled by any previous record.

Added to the Session during these years were Abdiel McClure, William Elliott, and D. H. Walker.

The 1926 history makes note of the following item of business conducted by the Trustees dated January 11, 1864:

- I. It is unanimously resolved that the yard connected with this congregation is not a public burying ground.
- II. That those not in connection with either Lebanon or Mifflin congregation or not contributing to the original fencing of the ground are reasonably expected and required to pay the sum of two dollars for the privilege of each burial for the use of this congregation to be paid to the pastor or the treasurer before the ground is broken.

A rotary system for trustees was adopted at a meeting on November 20, 1865, the term of office to be three years with one elected, and one going out of office each year.

The Reverend Samuel S. Shriver came to Lebanon in October 1869 and was installed as pastor in June 1870. His relationship with Lebanon ended, because of poor health, with the observance of the Centennial of Lebanon Church in 1876. During his six-year pastorate several events occurred which indicate a vigorous ministry.

The first brick church was taken down and the building presently standing next to the cemetery was erected. The Session book records the occasion:

*On June 11, 1871, service was held for the last time in the church built by our Fathers. Notwithstanding the pleasant anticipations for the future, it was a day of sadness to many. How many seasons of joy and sorrow had been spent within those sacred walls. How many dear friends and kindred we would call to mind who now sleep in the church yard nearby. They rest from their labors and their works do follow them.*

Session records indicate that services were held in the Mifflin United Presbyterian Church during the construction of the new building.

The corner stone of the new church was laid July 24, 1871, and the main address was given by the Reverend George Marshall, D.D., for more than forty years pastor at Bethel. A box containing items of interest--an ancient silver coin of 1657 donated by Mrs. James Blair, a copper coin dated 1781 and several other articles--were placed in the corner stone by Mr. Shriver. June 27, 1872 the new structure was dedicated on a day in which two services were held and six ministers took part.

It is recorded that the cost of the building and furnishing of same, was generously subscribed for and paid by the members, so that at the time of the dedication of the house to the service of God claims were provided for. The pulpit is a fine piece of

work made by hand and hauled from Pittsburgh to Lebanon by David Walker in a wagon in time for the dedication. In 1872 as the new church was completed an organ was used for the first time in the church services. Miss Sadie Blair was organist until 1888.

In 1871 the property across from the church was purchased. It was during this period also, at the close of the first 100 years of service, that the Trustees obtained the charter for the church and on March 25, 1872 the Decree of Incorporation was received officially changing the name from Lebanon Meeting House to Lebanon Presbyterian Church.

While strengthening the temporal interests of the local church, at the same time Mr. Shriver was calling attention to the wider mission of the church. March 25, 1870 found a number of women gathered at the manse with tools and supplies needed to prepare the house for the Shriver family. As they worked and while they refreshed themselves around the dining room table they agreed to form an organization. It is generally agreed that Mr. Shriver and Miss Sadie Blair urged the founding of such a group. The object at first was to promote the sociability of the church and the neighborhood. Mrs. D. H. (Annie Blair) Walker was elected President and Mrs. R. (Sarah B. Scott) McGarvey, Secretary. The little band decided to get the views of other women in the church and meet again on April 9, 1870 at the church. Three were present, Mrs. D. W. Walker, Mrs. William Elliott, and Miss Sadie Blair, a discouraging number but they determined to meet again. Miss Sadie Blair became the Secretary and served as such for 20 years. Miss Mary Irwin served as Treasurer of the Ladies' Aid Society.

Their work seems to have centered on sewing. On October 6, 1870 their first box was sent to a needy minister, the Reverend Mr. Saul. Its value was \$100.35 and we read that it was with "great satisfaction that the garments were laid in the box." This was the line of work followed for a number of years.

At the end of that first year the membership of the society was 49. It has been said that the society was a great help in putting on the finishing touches to the

new church. Such activity marked a change in the role of the women in the church.

Not being satisfied with the work they were doing, early in 1874 the Society secretary wrote the Foreign Secretary of the Pittsburgh Presbyterial to see if there was some sewing they might do for the Foreign Field. She was informed that the cost of sending goods was too great. Not to be outdone in their desire to help foreign mission, they raised \$50 to support a Bible reader in India. Women's work at Lebanon was firmly established by the end of its first one hundred years.

Mr. Shriver included in his Centennial address the Sabbath School which had been nurtured with much interest, and had been growing in the affection of the people. He named James Mean, superintendent; D. H. Walker, assistant; James Roth and J.T.P. Wilson, librarians and treasurers. Teachers of Bible classes, Richard McGarvie, female; William Wilson, male; of infant school department, Mary J. Shriver and Mary E. Irwin; other teachers, A. M. Scott, Sarah M. Blair, Jennie Elliott, Sarah McGarvie and Mary Hull.

While strengthening the local church, Lebanon was at the same time reaching out to communities growing up nearby and lending strong support to efforts in these communities to establish new congregations. Mr. Rockwell had preached at services in Dravosburg and Mr. Shriver continued this practice preaching each Sunday for five years. In 1871 a house of worship was dedicated but there was no independent organization. The congregation was considered a branch of Lebanon. Presbytery was petitioned for a separate church and this was granted in 1874. Also in 1874 five members of Lebanon became charter members of Homestead Presbyterian Church. Abdiel McClure had been ordained as an elder at Lebanon and was certified a ruling elder in the new congregation.

A letter from Mr. Shriver's son, William P. Shriver, to the Daily Messenger in Homestead, dated November 27, 1949 refers to his father's efforts in supplying the pulpit in Dravosburg and Homestead.

*Such pastoral work even in those days was a rigorous affair. These appointments for the most part were kept by horse back. In winter with his return from keeping these preaching appointments, it was frequently necessary to lift him from his saddle.*

Referring again to Mr. Shriver's Centennial sermon regarding these new congregations we read the following:

*In this way the good work has been extended within the bounds of the field, and while the depletion by dismissions is a serious matter to Lebanon, it is to the praise of all concerned that nothing has occurred to impair the friendly relations which should ever exist between the mother church and her natural offspring.*

Mr. Shriver records 182 members in 1876. He concluded his sermon with these remarks:

*Think not, then, that because a century has marked the way of your history hitherto, that the life of the church must necessarily decay. Men may pass away--this is the way of the world--the grass withereth; the flower fadeth; but the word and the church of God endureth forever! Only stand by your colors; only be faithful to your Lord and Master, the Blessed Jesus, and you shall never fail of a place to enter in to serve Him; you will never fail of a man after God's own heart to go in and out amongst you, and break unto you the bread of life.*

*Thus when the men of another passing century come to review the history of the church, it will appear that you have fulfilled your part to this and the generations following; that you have not lived nor labored for God in vain. And may God thus ordain, and make you and yours a perpetual blessing.*

PERIOD III  
1876 - 1926

Lebanon began her second 100 years as a strong body, active and contributing to needs locally and abroad. They were in a fine new brick structure but without a pastor until March 1877 when a unanimous call was made out for the pastoral services of R. H. Fulton, a member of the Senior Class of the Western Theological Seminary. The call was accepted and at a meeting of Presbytery at Lebanon June 7, 1877 he was ordained and installed. "The service was solemn and especially interesting to the people of Lebanon, as this was the first young man ever ordained and installed pastor of Lebanon during its existence." Mr. Fulton continued until May, 1880 at a time when the church members numbered 166.

For almost four years, the pulpit was vacant but late in 1883 a call was extended to the Reverend G. N. Johnston. He accepted the call and was installed June 1884.



This was a period of considerable activity in the life of the congregation. During the fall of 1883 the stone walk was laid around the church and a heater placed in the basement. In 1884 the old parsonage was repapered, repainted and the fence painted. The parsonage was destroyed by fire January 31, 1885 but was immediately replaced by August of the same year.

At a meeting June 6, 1885 the board adopted a seal for the corporation which consists of an oblong square with the words "Lebanon Church" written within. In March 1882 the enlargement of the cemetery was considered and steps taken toward that end, but the work was not actually accomplished until the summer of 1886.

The Ladies Aid Society continued to flourish during Mr. Johnston's pastorate due in part to the influence of Mrs. Johnston. Having ample means of her own she gave liberally and through her generosity and the persistent effort of the first President, two rooms at Scotia Seminary (later Barber-Scotia College in Concord, North Carolina) were supplied in part by this society. The rooms were named "The Lida Johnston Room, and the Lebanon Church Room."

In April 1886 the name of the society was changed to "Lebanon Home Missionary Society" and became an auxiliary of the Pittsburgh Presbyterian Society. The women continued to work for the local church and for the mission needs of the larger church.

June 17, 1886 marked the occasion of the first choir reunion during which Mrs. Martha Hull Hatfield, a member of the original choir, read a paper from which we have gained much valuable information already referred to about the founding of the choir. The fellowship among former and present choir members was strong and accurate lists were printed of all former members.

When Miss Blair married and moved from the bounds of Lebanon in 1888, Miss Lida Johnston, daughter of the pastor, was her successor as organist until failing health rendered it necessary to find a substitute. After a tedious illness, Lida died November 1889. Miss Elliott filled the position for a time and was followed by Miss Mattie and Miss Margaret Means.

The sexton's house, first proposed as early as 1842 was begun in 1890. It was



located within the cemetery grounds and stood for 70 years. The Sexton cared for the church building as well as the cemetery including the preparation of graves. A Mr. Battles occupied the house followed by Mr. Renzie Coates in the years before 1924. At that time John Smith assumed the duties of the Sexton and served faithfully until his death in 1954.

Christian Endeavor had its beginning at Lebanon in 1892.

Mr. Johnston received a call from the Central Church of Pittsburgh which he accepted, leaving Lebanon January 1, 1893. For a second time Lebanon called a young man from Seminary who was ordained and installed by Presbytery meeting at Lebanon June 13, 1893. The Reverend H. A. Grubbs occupied the pulpit until 1895.

It was Mr. Grubbs who became interested in the group meeting in Wilson as the Mendelssohn Sunday School and he offered to preach to them on Sunday afternoons. Thus began an association that continued until 1903 when the Mendelssohn Church was strong enough to become a separate institution, the Wilson Presbyterian Church.

The Reverend J. T. Munford was installed in June 1889 after the pulpit was vacant over two years. Lebanon continued to reach out to communities growing up nearby and in 1901 the Session appointed three elders, John S. Scott, J. V. Blair, and W. K. Irwin, to look into conditions at Lincoln Place with a view of starting a mission there. Mr. Munford served as Moderator of the fledgling church and started a regular preaching service there. In January 1903 Presbytery granted permission for this congregation to select their own pastor.

When the Wilson Church became independent of Lebanon in 1902, 48 members became a part of that new congregation. The History of Lebanon written in 1901 gives an insight to the difficulties of those years.

*One of our friends has said that Lebanon is as unfortunate as it is beautiful for situation. We seem to be on the dividing line between the village and the country church, and each new village or town that springs up near us, draws from us some of our members. The last decade has been a particularly disastrous one in this respect, and people have gone from us whose families have had Lebanon for a church home for three or more generations. We still have some of the "Cedars of Lebanon" who are not only doing their*

former share of the work, but who are also trying to do enough more to fill up the gap made by diminished members.

*There are those who compare Lebanon of the present with Lebanon of a few years ago, and sigh over what seems to be a dying ember. We know that there is inspiration in numbers, but we also know that there is not necessarily strength. The race is not always to the swift, nor the battle to the strong: a few united in earnest effort accomplish more than a large number of contentious, unsystematic workers, so instead of bewailing the thinning of our ranks, let us take fresh courage and remember that what has been done, God willing, can be done again. Let us bear in mind that we are a regiment in comparison with the small company of those who formed an organization here. Let us individually and as a congregation strive to be more closely united in our efforts for Christ and the church in the full assurance that "there is no earnest effort thrown away. For if God be for us, who can be against us?"*

At a meeting of the Board of Trustees in October 1902 the Lebanon Church Cemetery Fund was established to insure the proper maintenance and repair of the cemetery.

Reverend Munford resigned in June 1905. It was one year before the pulpit was occupied by the Reverend J. I. Axtell but he remained with Lebanon for 13 years.

The choir held its second reunion in September 1906. "Lebanon Song" was first sung at this meeting and plans were formulated which led ultimately to the Lebanon Choir Association. It was decided to hold the first official meeting in October 1910 and thereafter every five years on the last Saturday of September. From that time until 1959 the Choir Association had charge of the Lebanon Day program every fifth year.

Lebanon Day itself had its first gathering in October 1907. Through the years the date changed from time to time as did the business of the day but the annual homecoming day on the last Saturday in September became a joyous occasion until the last regular gathering in 1959. Picnic lunches, worship, entertainment and inspiration were the business of the day.

Through these years of declining membership the women continued to meet the requirements of Presbyterial and the requests of the Boards of the local church. In 1919 they organized as a Foreign and Home Missionary Society and revised their constitution to suit the new situation. They continued to contribute money and clothing,

new and second-hand, to mission stations and places of need.

Dr. Axtell asked to be released from his pastorate in September 1919 and though the pulpit was supplied through the next year it was not until January 1921 that the Reverend H. E. Snyder was regularly installed. He remained until October 1925.

The close of the third 50-year portion of our church found the congregation struggling with problems of declining membership and only occasional periods of professional leadership. But the congregation did not lack strong commitment. Let us see how this combination brought Lebanon to the conclusion of its second century of service.

PERIOD IV  
1926 - 1976

The Sesquicentennial of Lebanon Church was observed on the traditional Lebanon Day dates, September 25-26 in 1926. A history compiled at that time by Miss Zella H. Payne has given a most complete picture of Lebanon up to that date.

From 1926 to 1928 Dr. Isaac Boyce was Stated Supply at Lebanon. Little is known of this period but the small congregation was alive and the area was in the first stages of change from the rural community it had been to the industrial community it was to become.

It was in 1927 that Miss Zella Payne invited a small group of young women to her home for the purpose of organizing a Sunday School Class. The Class met for Bible Study each Sunday morning with business meetings to be held monthly. Miss Payne was elected teacher and the first officers elected were: President, Mildred Watkins; Vice-President, Gladys Wise; Secretary, Margaret Watkins; Treasurer, Mildred Mowry. The Class selected as its name "Win One Soul" and has been known as the "W.O.S." Class through the years. For the almost fifty years of its existence the women in this organization have provided leadership, education and fellowship as well as giving service to Lebanon Church. Miss Payne served as teacher until her death in 1942 and was followed as teacher by Miss Frances Neel until her health failed. Mrs. Charles Schaffer (Margaret) assumed

teaching duties and continued until the Church School program was reorganized. W.O.S. members still meet for special occasions at the call of their officers, Mrs. Theodore Guenther (Grace), President; Mrs. Charles Metzler, (Mae), Vice-President; Miss Jessie McKee, Secretary; Mrs. William Wise, (Gladys), Treasurer.

The minutes for Lebanon Day 1928, recorded by Mr. W. K. Irwin since 1901, list the topic for consideration as, "The Lebanon Airport - What of it?" It was later recorded that "as usual, there were those who approved the new development and others who felt it would be a disaster to the church and community. However, a committee was appointed to join a similar committee from Mifflin Church to represent the churches in any necessary action required during the development of the airport project." In 1929 the airport was still under discussion, but they had the assurance of the County that they did not contemplate encroaching upon church property.

The Reverend William A. Ashley served Lebanon as Stated Supply from 1928 to 1930 while serving the Lincoln Place Church in the same capacity. Early in 1932 the Reverend K. Logan Barnes was installed as joint pastor with Lincoln Place and Lebanon. By this time the airport - "what of it?" - had become a reality and was officially opened in 1932. At its opening it was the largest paved airport in the world. It covers 370 acres.

During Reverend Barnes' pastorate regular monthly meetings of Session were scheduled. Despite a severe nation-wide Depression the church was in stable financial condition. Weekly church envelopes were distributed to members. The practice of preparing bulletins for the weekly Sunday service was begun. Reverend Barnes' final service at Lebanon marked the first observance of World-Wide Communion on the first Sunday in October, 1937.

Another major change in the atmosphere of this once rural community came with the opening of the Irvin Plant of United States Steel in 1938. Known as the "Mill on the Hill" it necessitated the removal of homes, a school and the Alliquippa Sabbath School. The Irvin plant takes great pride in its production of finished steel and tin plate for the modern design of automobile, trains, home appliances, containers and many more products. The plant covers 507 acres, 91 of which are under roof.

In January 1939 the Reverend Arthur R. Kaufman was installed as joint pastor of

the churches at Lincoln Place and Lebanon. His pastorate continued until 1946 when it was felt Lincoln Place was capable of supporting him as a full-time minister.

A vote of confidence in the future of the south end of West Mifflin Borough came in 1939 with the building of Lebanon School on Camp Hollow Road. With additions and improvements in 1948 the building presently serves as a Junior High School for grades seven, eight, and nine.

These were the years of World War II and marked the beginning of growth for Lebanon Church which continues to this day. But contained in those years was a real concern for the very life of the church as it had existed for over 160 years. Correspondence dated 1940 from Miss Frances Neel to the Reverend William Shriver, son of a former minister and frequent visitor to Lebanon Day services, expresses the concern of the members over a potential expansion of the Allegheny County Airport. The Trustees had been consulted about a proposed plan which would have placed the church and a portion of the cemetery in the midst of the airport. Several members of the congregation were approached as to their feeling regarding removing the church and cemetery to a new location. The answer was a resounding "no." It was known, however, that the government could declare a war emergency and simply take the property. It was a trying time for the congregation. But as is now obvious, expansion went in another direction and Lebanon continues on in its original location.

The members of the Mifflin United Presbyterian Church located at the edge of the airport near Route 885 had shared worship services with the Lebanon congregation. A notation from minutes in 1942 indicate that Elder William A. McKee assisted at Communion. In 1944 the Mifflin Church ceased to function as a congregation and five families were added to Lebanon's roll--the William A. McKees, Mrs. Joseph Livingston, Mr. and Mrs. Frank Huston, the Andrew Walters and Mr. W. E. McClurg.

The Ever-Ready Class, an organized Sunday School class met for a few years from 1941 to the early 1950's. Under the inspiration and leadership of Mrs. John Watkins (Mildred) a group of teen-age girls organized in June 1945 to become the Christian



Servitors Church School Class. A complete recording of the activities of this active group is included at the end of this history.

A new pipe organ was installed in the church in time for the Lebanon Day services in September 1946. An indication of the renewed life and growth is a note in the Session minutes for 1946 naming a committee to survey the congregation to increase the financial, social, and spiritual life. The congregation numbered 214 that year.

Dr. William A. Jones served as Stated Supply 1947 to 1949. The congregation was adding regularly to its numbers as new homes and new industry continued to change the appearance of the south end of West Mifflin Borough.

In December 1948 the Atomic Energy Commission awarded the Bettis Atomic Laboratory a contract to design and develop an atomic power plant to prove nuclear power could be used to propel a submarine. Bettis Atomic plant was built on the Old Bettis Airport site, the first commercial airport in Pittsburgh. Bettis occupied approximately 200 acres and (in 1976) employed upwards of 2000 people.

America's largest corporation, General Motors, established its Fisher Body Pittsburgh Plant in West Mifflin in 1949. The plant occupies 17 acres and employs an average of nearly 2000 employees in the manufacture of auto body parts and sub-assemblies for General Motors' huge corporate needs. It also fills the vital role of producing tools, dies and fixtures needed to manufacture the principal items of metal body parts and sub-assemblies.

The Reverend Charles Blaker was ordained and installed as pastor in 1949 with the membership listed as 323. Mr. Blaker had served as a Student Minister before his ordination from 1947 and in December 1949 Pittsburgh Presbytery requested Mr. Blaker to set up the Westminster Foundation at the University of Pittsburgh. Accordingly he resigned his charge at Lebanon effective the last day of 1949.

The Session was increased in 1949 from a board of six members to eight. The Every Member Canvass was initiated as the means to gain financial support for the growing needs of the congregation.

Another Seminary student, Laird O. Miller, grand nephew of Obadiah Haymaker Miller



and brother of present member, Robert, came to Lebanon early in 1950. William K. Irwin retired in 1950 as Clerk of Session having served in that position for 56 years. It marked the end of an era since with the system of rotating elders no Session member is elected to serve a life-long term. Benjamin Dickson was named Clerk in 1951 and served until 1954.

A letter from Miss Neel to the Reverend William Shriver requested information on a book of plans for parish houses. She wrote, "When 45 boys turn out for a Scout meeting you can see that we need this type of building." This need to provide additional space resulted in a Building Committee appointed in 1951. The committee was composed of all Trustees, Edward Kuckuck, James F. Smith, William R. Wise, James Hamill and Frances F. Neel plus five members from the congregation, Mrs. William Wise, Louis Kahrl, Lloyd Keeney, William Brownlee, and Carl Schink. The Finance Committee members were George Smith, Robert Wolfe, Benjamin Dickson, Mrs. William Stevens, Mrs. Karl Christofel, Mrs. Hester Jack, Robert Brown, Harold Cramer, Edward L. Kemp, James L. Green, Sr., and Carl Short.

The final decision of the committee was to finish the basement of the church to provide the needed space. The project was completed in the spring of 1953 at a cost of \$74,904.08. Steel beams for the support of the church building were donated by the Scott family in memory of John L. Scott. The platform in the basement was built by James L. King. With the exception of the initial under-pinning and lowering of the basement walls, all of the basement was completed by men of Lebanon Church. Hundreds of hours were spent in wiring, plumbing, plastering, painting, carpentry and general laboring at the church. During the steel strike several men worked full time for the church; it was during the strike that the entire cement floor of the basement was laid.

Following his graduation from Seminary and ordination, the Reverend Laird Miller served until 1953. His pastorate covered the beginning of the building of homes in the Livingston and Lebanon Manor plans begun in 1951.

The industry developing in the borough saw another plant in operation when the Continental Can Company opened its doors on Route 885 in 1950. Covering 13 acres, the

plant employed 1000 people until 1965 when the work force was reduced to 450. The plant makes commercial sized steel pails for lard, shortening, tar, gas and oil as well as beer and pop cans.

With all the building of homes and industry, activities within the life of the congregation expanded in every direction. Session committees were established as follows: Christian Education, Music, Worship, Evangelism, Program and Calendar, Liaison. Session minutes for 1953 reveal the planning for Laymen's Sunday. A daily Vacation Bible School was held, supervised by Mrs. Myrtle Robinson. Mention is made of a Bowling League and an Easter Sunrise Service early in 1954.

Dr. Murray C. Reiter came as Interim Minister in 1953 and left when the Reverend Harold G. Keen was installed as pastor April 4, 1954.

At a meeting of the Session February 7, 1954 a Building Committee was appointed for the purpose of building a new manse. Again, the Trustees, namely Edward Kuckuck, Lloyd Keeney, Frances Neel, James Smith and William Wise, served on the committee in addition to the following members from the congregation, Charles Thatcher, Chairman, Edward L. Kemp, W. W. Smith, Jr., Carl Schink, and Mrs. William Wise. The Manse was built at a cost of \$19,624.43. Glenn Crawford Construction Company excavated for the foundation and Frank Corace, builder, furnished materials and labor to build the foundation. Also donated was the heating system by Edward L. Kemp and light fixtures by Mr. Kemp and Mr. Thatcher.

The house thus finished for the minister's family is a two-story brick home built into the slope of the land so that it shows two floors from the front and three from the rear. It contains four bedrooms, three baths, living room, dining room, and kitchen with a full basement with fireplaces in the living room and basement family room. Many of the trees and flowers in the yard were planted by members of the congregation.

An indication of the life of the church is shown in the notation of 37 boys and girls attending summer church camps in 1954. In addition 18 adults and 13 children attended Leadership Training School at Wilson College. Plans were begun for an organization of Presbyterian Men. Junior High and Senior High Westminster Fellowships

were begun. A Thanksgiving Service was held. The Youth Budget was organized.

Presbyterian Life, a magazine published for church members of the Presbyterian Church, was sent to each family.

The old Manse continued to be used for Church School classes for the children and every available corner was jammed with young life as long as the building stood. This same crowding was evident in the school system and in 1954 Walnut Grove, the first of four new elementary schools was opened.

Alfred Rogers was named Clerk of Session in 1955 following the resignation of Benjamin Dickson. It was this year that the Rotary System for Session members was begun and Mrs. John Watkins (Mildred) was the first woman to be nominated for the office of elder.

Women in the congregation had through the years made a valuable contribution to the life of the church through the Missionary Societies and the organized Church School classes. In 1955 plans were presented by Miss Frances Neel and Mrs. Edward Kuckuck (Grace) for a Women's Association. All the women of the church would be divided into circles for Bible Study, fellowship and support of the Missionary work of the Presbyterian Church. 1957 found the group ready to organize.

The original plan called for ten circles to be formed. As the years passed the interested women were consolidated gradually into the three circles which meet monthly September through May and meet as an Association four times during the year. They are related to Pittsburgh Presbyterial and continue to support the mission of the church through study and prayer and offerings. Members seek to interest the whole Church in the needs of God's people everywhere and have found support for their sewing projects, Church World Service projects and the Donation Days at The Presbyterian Homes in Oakmont and Washington. Mrs. Edward L. Kemp (Virginia) served as the first President.

With a membership of 432 and church school enrollment of over 600, 1956 was another year of activity as the church moved to keep pace with this community. Increased activity brought Allan Wallenberg as a Seminary Youth Assistant October 1956 to April 1957. Mrs. Karl Christofel (Betty Jean) was engaged as the Church Secretary on a

part-time basis. The One Great Hour of Sharing offering was received on Palm Sunday and Easter. Good Friday services were held in conjunction with neighboring ministers. Two worship services were held on Easter Sunday.

The Geneva Married Couples Class came to life in 1956 under the guidance of Mr. and Mrs. Alfred Rogers. A complete history is included at the end of the writing.

The first Maundy Thursday Dinner was served in 1957. The meal was served in silence and Communion was served following the dinner. Christian Education Day was observed with a Church School picnic at the Clairton Sportsmen's Club.

Nineteen hundred and fifty-eight marked the Bicentennial celebration of the city of Pittsburgh and the merger of the former United Presbyterian Church in the United States and the Presbyterian Church, United States of America, at the General Assembly meeting in Pittsburgh. Members of the church attended a pageant at Pitt Stadium marking the Bicentennial.

Clara Barton Elementary School was completed in 1958 with twenty classrooms to serve the needs of the rapidly growing residential community.

Mr. Fred Wyngarden served as a Student Assistant October 1959 to April 1960. Miss Annetta Porter was appointed Church Organist beginning in April 1959 after the years of faithful service given by Miss Mary Orr. Mrs. R. Ward Holder was named Choir Director and Director of Christian Education in September of that same year.

The last regularly scheduled Lebanon Day was held in 1959. A homecoming tradition since 1907 it was discontinued because of a lack of interest--perhaps a casualty of a growing, changing congregation.

A significant development in church life occurred in late 1959 with the first edition of a church newspaper with Mr. and Mrs. Jack Shoup as editors. Revelations has not only served to inform members of activities and outreach of the local church but serves as a valuable written record of its life.

For some time there had been concern for the unsafe condition existing in the old manse. The membership was now over 600 with an average Sunday Church School attendance over 300. A Building Needs Committee was appointed to study the problems of space. At about the same time a committee for the sale of the old manse property was established.

From the Trustees - Carl Schink and Thomas Stockdill; from the Deacons, Carl Dickinson; from the Session, Albert Widock and Ralph Gault and the congregation-at-large, Charles Thatcher, Edward L. Kemp and Mrs. Jane Guffey. Their work as a committee culminated in the sale of the original Manse property to Sears Roebuck and Company for the purpose of building a store.

And so the Building Needs Committee proved the need and a Building Committee was set. From the Trustees - Thomas Stockdill, Donald Weimer and Carl Schink were named; from the Session, Eugene Hughes and Albert Widock; Deacons, Carl Dickinson; congregation-at-large, Mrs. Donald Lynch and as Advisors, Miss Frances Neel, James Smith and Edward L. Kemp. Many and long were the hours, indeed years, during which this committee functioned. Among the first of the many decisions they were required to make was the choice of the architect. This was done in 1961 when Mr. Charles McConnell agreed to draw plans.

Architects had been at work in other areas of the community. South High School, the second High School in the borough, opened its doors in 1961 thus ending the parade of students to high schools in the cities surrounding West Mifflin. The building has twenty-eight classrooms and was built at a cost of \$2,209,828.02.

Mrs. Holder resigned as Choir Director and assistant in Christian Education in January 1961. Later that year Mrs. William Sober (Irene) accepted the position of Choir Director.

John Kennedy, a son of Lebanon's congregation, was accepted as a candidate for the ministry by Pittsburgh Presbytery in September 1961 and Donald, a son of the Reverend and Mrs. Keen, assumed his first pastorate following his ordination.

Reverend Keen resigned his charge at Lebanon in September 1962. He served as pastor of the Overbrook Presbyterian Church (Pittsburgh) until his death in 1964. Dr. Frank Ramsey came as Interim Minister in 1962 and served until the installation of the Reverend Hugh M. Crawford in June 1963.

The Alliquippa Sabbath School Association was formed following the disbanding of the Alliquippa Sabbath School. From its invested assets, the Association has for years made contributions to churches in this vicinity for the work involved in the



training of young people in the Christian faith. This practice, begun in 1962, continues each year. Miss Frances Neel, Mr. George Lynn and Mr. Robert Kerber, members of Lebanon, have served on the Board of the Association.

After building plans for a new church were presented to the congregation, plans were made for a financial campaign.

Ground-breaking for the Christian Education Unit of the new building took place following the morning worship service on a crisp, cold Sunday, November 3, 1963. Mrs. Jessie Reed, the oldest member of the congregation was present. Ground was turned over by Rev. Hugh M. Crawford, Minister; Mrs. William S. Wise, The Clerk of the Session; William P. Reilly, The Chairman of the Board of Trustees; Walter Ayers, The President of the Board of Deacons; Donald W. Weimer, The Chairman of the Building Committee; Albert Widock, The Chairman of the Building Fund Campaign; Mrs. Donald Lynch, The Chairman of the Christian Education Committee; Mrs. Carl A. Schink, The President of the Women's Association; Miss Frances Neel, Representing our Senior Members; Angelo DaBaldo, Representing our Newest Members; and Miss Amy Schelat, Representing our Children and Youth. Then the children of the church formed the outline of the educational building and simultaneously, with their own shovels, broke ground where they stood.

The spacious yet functional new facility was opened for the Christian Education of the children and adults of Lebanon Church in December 1964. The initial unit contains rooms for Christian Education plus the Lounge and the Library for meetings and study as well as the administrative rooms with offices for the ministers and secretary. The Lounge and Library are equipped with mini-kitchen facilities. Classrooms are divided by folding doors to make them flexible for a variety of uses. The sunny crib room has built-in sound system bringing the service from the Sanctuary for mothers who may be staying with babies.

It had been the plan to build the first unit and delay a period of time before beginning construction of the Sanctuary unit. An unexpected bequest from a friend of the church, Miss Ruth Law, in memory of her parents, provided the impetus for the com-

mittee to urge that in view of rising costs it would seem wise to proceed immediately with the completion of the building.

There is a considerable feeling of excitement as a new house of worship rises from its foundation. It would be safe to say this feeling was evident throughout our community and thanks to newspaper and television coverage was spread through the Pittsburgh area. This was most notable on a snowy day in February 1966 when the 57-foot steeple, topped by a gold Celtic cross, was placed on the roof of the partially completed building.

The program printed for the Dedication of the Sanctuary and Fellowship Hall September 25, 1966 gives the most complete description of the sanctuary, the organ, and the carillon.

*In the sanctuary our attention is immediately focused on the chancel which is elevated three steps above the nave floor for good visibility. The two sacraments of our Protestant faith--communion and baptism--are highlighted by the placement of the communion table and the baptismal font. It was the objective to have the table as close to the congregation as possible to give the impression that we are all gathered around the Lord's table at the communion service. The baptismal font symbolizing the entry into the family of the Church is prominently displayed in the chancel.*

*In addition to the sacraments, our church also places strong emphasis on the Word of God as it appears in the Holy Scriptures and on the preaching and teaching from the Bible. The pulpit, therefore, is placed well to the front of the chancel for good visibility and to bring it and its teachings closer to the people.*

*The massive 12-foot cross mounted on the rear wall of the chancel reminds worshipers constantly of Christ's crucifixion for our salvation as well as His victory over death.*

*The location of the choir in the balcony at the rear of the Church is calculated to add to the worshipful atmosphere of the sanctuary. Since the choir is definitely a part of the congregation, it was felt that this would place them among the congregation facing the pulpit. Placement of the choir in the chancel would have required a screen which would separate them from the congregation. The rear placement is also calculated to aid congregational singing.*

*The sanctuary provides comfortable seating for a congregation of 500. A built-in sound system will be used to augment the fine acoustical qualities of the building. It also can be piped to other parts of the building by the use of extension speakers. Lighting is flexible and can create a variety of different settings for worship. A forced air ventilation system is provided.*

The fellowship hall is equipped with tables and chairs to provide banquet seating for 350 people. If chairs alone are used, it can accommodate 500 people. Provision has been made for a flexible system of stages to provide a speaker's platform or a stage for dramatic or choral presentations. A spacious kitchen is equipped with the most modern cooking and serving facilities.

The interior and exterior walls of the church are constructed of a pink sand-finished brick which lends a warm atmosphere to the inside and blends nicely with the outside surroundings. The building is capped by a 57-foot spire featuring a 10-foot gold anodized Celtic Cross at its peak. The attractive grillework on the belfry encloses the carillon speakers. The floodlights which illuminate the steeple are automatically controlled by a time clock.

#### The New Organ

We are very pleased that the new organ is an enlarged and rebuilt version of the instrument which was originally installed in our sanctuary in 1946. That instrument was dedicated "that the ministry of music may be to the glory of God and in loving memory of Miss Zella H. Payne, Lt. J. Alvin Strauser, Dorothy Ruth Livingston, and James and Rachel Roth."

The new organ was specifically designed for the acoustical environment of our new church and combines the tonal grandeur of early European instruments with the quick-responding brilliance of a modern American organ. The organ was built by this country's largest organ builder, the M. P. Moller Company of Hagerstown, Maryland..

The instrument has two manuals or keyboards and is constructed in strict conformity to the standards of the American Guild of Organists. It has a total of 604 pipes, ranging in size from a soda straw to 16 feet in length. The instrument actually has three organs or divisions--Swell organ, Great organ, and Pedal organ. In contains nine ranks of pipes. The two manual console which controls the organ is a masterpiece of functional beauty constructed of oak to conform with the architecture of the church.

About 30 varieties of wood have been used in the construction of the organ including sugar, pine, oak, cherry, gum, poplar, mahogany, maple, bass, birch and ebony. There are hundreds of sterling silver contacts for the electrical system and more than 13,000 feet of wire... The contract price of the organ was \$16,462 and it took over 18 months to build...

#### The Carillon Bells

The carillon bells come to us as a result of the efforts of the Christian Servitors Class which initiated a bell fund in 1961. Since that time they have gradually accumulated funds which were used for the purchase of the bells.

Technically, the bells are called a "Coronation Carillon." They were purchased from Schulmerich Carillons, Inc. of Sellersville, Pennsylvania. The instrument consists of 25 miniature bell units of bronze bell metal which are struck by metal hammers, producing true bell tones almost inaudible to the human ear. These vibrations are then amplified over 100,000 times by means of specially designed electronic equipment, producing true bell tones far superior to the tones of traditional cast bells of massive proportions.

*Our instrument provides the tonal equivalent of 79,462 pounds of cast bells tuned to the finest English standards. The range is G below Middle C to G two octaves above and it is interesting to note that the low G is equal in tone to a cast bell weighing 13,250 pounds.*

*The "Coronation Carillon" will be played from a special keyboard located at the organ console. Selector switches will permit the bells to be heard within the church alone, from the tower alone or both together.*

*Daily programs on the carillon will be provided by means of an automatic pre-set playing apparatus. This instrument, which is neither a phonograph nor a recording device, actually plays the bells through the use of perforated plastic rolls. These rolls actuate the circuits which strike the bell units, duplicating the performance of an artist at the keyboard. Automatic operation of the bells is controlled by a clock which can be set to play the carillon at any time of the day. The Session is determining the program and schedule which will bring the great hymns of the church into the daily lives of the people of the community.*

The Dedication took place September 25, 1966 with special services through the week culminating in World-Wide Communion October 2. Dr. William F. Ruschhaupt, Jr., General Presbyter of Pittsburgh Presbytery, preached the sermon as Dr. Oliver Stang, Field Director for Christian Education of Pittsburgh Presbytery had done for the Dedication of the Christian Education unit. Open House for friends and neighbors was held during the afternoon. Tuesday night a congregational dinner was held followed by a Night of History marking the 190th anniversary as well as the dedication of the new sanctuary. Wednesday marked the dedication of the organ and carillon bells with Gerald S. Crawford, Director of Music at Mt. Lebanon United Presbyterian Church as guest organist. Dr. Frank C. Ramsey had the meditation. Youth Dedication night on Thursday featured the Reverend A. Vanlier Hunter and Dr. Oliver Stang.

The old Sexton's house was removed following the completion of the new building with storage space for cemetery equipment under the back portion of the sanctuary section. The house, most recently occupied by William Lancaster, had stood empty for several years.

New buildings were springing up all around Lebanon Church. Borland Elementary School in the Skyview plan in 1965 and New England Elementary School in 1966 were required to handle the educational needs of the children coming in large numbers to their doors.

A new District Parish of the Pittsburgh Roman Catholic Diocese was established



in West Mifflin in 1963 with services held in a hangar at the Old Allegheny County Airport under the leadership of the Reverend Thomas J. Horner. The building on Old Elizabeth Road designed to serve the Holy Spirit congregation was dedicated in July 1966.

In December of that same year a Holiday Inn opened at the corner of Camp Hollow Road and Lebanon Church Road. Before long it was joined on the opposite corner by the Sears store for which the Old Manse property had been sold six years previously. Not only had a rural community given way to a suburban community, with the growing changes required to accommodate new industry, the topography of the land was changed as well.

The years since 1966 have brought a variety of programs, emphasizing needs and services as the congregation seeks to serve Christ and be His Church in this place. With the large number of children and young people during the decade of the 1960's, the Christian Education program expanded to meet the need. Mrs. Karl Christofel (Betty Jean) was named Assistant in Christian Education in November 1961 following the resignation earlier that year of Mrs. Ward Holder. Training sessions to equip teachers for the Faith and Life curriculum were held each year. Junior High and Senior High Youth Fellowship groups met regularly. Vacation Church School provided two weeks of special programming during the summer. A variety of Cub, Boy Scout, Brownie and Girl Scout Troops were sponsored by organizations within the church and community and met at the church.

Beginning in 1966 the Youth Club met during the months October through March for weekly sessions after school. Meals were prepared and served by women of the church. The Reverend A. Vanlier Hunter worked with the Youth Club and taught an adult group in a special weekly evening class.

Lebanon sent 48 young people to the various Presbytery-sponsored Camp and Conference programs during the summer of 1965. For several years Family Camp was held during a summer weekend at a Presbytery Camp site. Senior Young People and their leaders took week-long trips during these years for the purpose of seeing the Church at work. In the fall of 1967 Ginny Eber was added to the staff as church secretary with Betty Jean Christofel concentrating all her time in Christian Education.



In June 1969 the Reverend Thomas R. Stout joined the staff as Assistant Minister. Mrs. Christofel resigned her position in 1970 after years of faithful service and continues as an active member of the congregation. Reverend Stout left to serve the Presbyterian Church in Chester, Pennsylvania in July 1971. In October of that year, Miss Virginia G. Canning came to serve as Assistant in Christian Education. She spent four years at Lebanon, resigning in 1975 to return to college and work toward her bachelor's degree.

For most of the years through the decade of 1960 a unit of United Presbyterian Men met at Lebanon. Part of their regular summer program was a "Hammer and Saw" weekend spent at Camp Crestview near Slippery Rock, Pennsylvania maintaining a cottage which was their special responsibility.

What is the picture of Lebanon Church and the community it serves as we celebrate our 200 years? The Community College of Allegheny County, South Campus which occupied our older building 1967 to 1973 is firmly established on the hillside across New England Hollow from the church. A new hospital, the South Hills Health System, is under construction in Jefferson Borough, bringing this kind of facility within three miles of our church and the majority of our members. Planning has begun for a 1,000,000 square-foot mall in the former "Brown's Dump," the slag dump so well known to area residents. It is a time of great activity in the surrounding area. The continued growth of the community is reflected in the present membership of our congregation of 950 with over 800 new members in the last thirteen years. The relocation of individuals and families is also noted when one considers the membership in 1962 was 630.

September 1976 finds the Reverend William Provost joining the staff as Assistant Minister, part-time. Mrs. Albert Eber continues as Church Secretary. A new church sexton, Wayne Mansfield, came to work following Roy Fredell's retirement in August. William B. Schneider, Jr. continues as Organist and Choir Director, a position he assumed in 1971.

How does a church celebrate its life in one specific location? The Church has lived since Jesus Christ. Lebanon lives in this place because others lived here before us

and in two hundred years and in thousands of ways we celebrate that life. We mark special occasions with special events as we do this Bicentennial year of 1976.

Special events for the year are as follows:

January 18	Community Wide Worship Service Lebanon Presbyterian Church 7:30 p.m. Speaker: Father Vincent Donovan
February 19	Abe Lincoln/George Washington Dinner Lebanon Presbyterian Church 4-7 p.m. Open to public.
March 9 - April 6 (Tuesday evenings)	Lebanon Church Weekly Lenten Study Early Church in America
April 15	Maundy Thursday Communion Dinner
May 31	Memorial Day Parade
June 24	Pittsburgh Presbytery Meeting at Lebanon
July 4	Sunday with special unified worship emphasis in all of the West Mifflin Churches
July 17	Old Fashion Church Picnic Clairton Gun Club
August 29	Outdoor Worship Service Lebanon and Bethel Churches Oliver Miller Home (Old Stone Manse) South Park
September 26	Lebanon Day Reverend Charles Blaker will preach
October 3	World-Wide Communion
November 7	Founders Day Reverend Arthur Kaufman will preach

When Arnold Toynbee, noted English historian died recently, an editorial in the Pittsburgh Post-Gazette stated, "Mr. Toynbee saw history as the Kingdom of God, defining history as 'God revealing Himself.'" If we can accept this premise at all then we can see ourselves as active participants in the Kingdom as God reveals Himself in our time. It is our privilege to be in this place at this time.

Following, as indicated in the history, is the history of the Christian Servitors Class and the Geneva Married Couples Class as well as a brief background of the cemetery.

THE CHRISTIAN SERVITORS CLASS OF LEBANON PRESBYTERIAN CHURCH

Through the inspiration and leadership of Mrs. John Watkins (Mildred) a group of teenage girls organized in June 1945 to become the Christian Servitors Church School Class of Lebanon Presbyterian Church. Although charter members were not designated, minutes of the first year reveal that the following girls made up the class: Betty Ackman, Joann Christy, Alberta Gordon, Fern Hallas, Fern Hamill, Margaret Hartzell, Mary Hertzog, Lois Kegler, Helen Matthews, Marian Mowry, Virginia King, Ethel Smith, Betty Jean Wise, Jean Witherspoon, Jerry Witherspoon, Lillian Woodlock and Mildred Woodlock. The class chose as its song "I Am Determined," the colors, blue and gold, its flower the yellow tea rose, and as its motto, "For to me to live is Christ," from Philippians 1:21.

When poor health forced Mrs. Watkins to resign in 1948, the class was most fortunate in having as her successor Mrs. Edward Kuckuck (Grace). Mrs. Kuckuck not only taught the class but is remembered as a personal friend and counselor to the members. During the 1950s, as the community was changing from farms to suburban homes, the class membership grew to 110. In 1957 the Kuckuck family moved to Apollo, Pennsylvania and several of the members of the class shared teaching responsibilities. For the last several years that the class met on Sunday mornings Mrs. William Hindman (Celestine) taught the class. With the current Christian Education program on Sunday mornings, the class does not meet for study as a group but is involved as individuals in the adult classes and as teachers in the church school.

As suggested by the name, the class has attempted to be a Christian servant through such activities as the following: April 1947--visited and planned an evening of fun for children at the Renziehausen Home for Children in Large, Pennsylvania; filled Easter baskets for children of a needy family; Easter 1948--began the practice of sending flowers to shutins of the church; sponsored a Halloween Party for the entire church school in 1949 and 1950; supported Mrs. Z. M. Reasoner, missionary in South Carolina, beginning with a donation of used clothing in 1949 and gradually increasing until in

1958 it is noted \$10 was sent monthly plus Christmas gifts, etc.; published a newspaper "The Lebanon Messenger" during the years 1951 and 1952 (sold for 5¢ a copy if picked up at the church each month, or \$1.00 for a year's subscription...profit over two years was \$25); in 1954 at the request of the new minister, the Rev. Harold Keen, the class sponsored and volunteered services for a nursery each Sunday during the Morning Worship services, etc. etc.

The class has fostered Christian fellowship for their own group and the congregation. Certainly interests and abilities of the members have changed over the years. A Wallace Nutting painting and bridal shower was given to each member of the class when they married; about eleven were noted in minutes of the first five years of the class. In June 1948 they produced a play, "Act Your Age," with student minister Charles Blaker as director and fellow member of the cast. The "Top Hat Party" of 1950 brings memories of a chalk talk, a magician performing in Lebanon's sanctuary, and a women's hat skit by Laird Miller, then the student minister. Young children of the church starred in a Tom Thumb Wedding presented by the class in October 1951. Auctions were sponsored in 1952 and 1953. Completion of the basement under the old church was just in time for the Christian Servitors' Fashion Show in the spring of 1953. Many members of the congregation worked with members of the class in making items for a two-day bazaar to make possible the Carillon or church bells for the new sanctuary. Again in 1974 the congregation supported a bazaar for the purchase of new draperies for the church in preparation for the 200th anniversary in 1976.

During the years 1967-73 when South Campus of Allegheny County Community College was a growing institution and rented space in Lebanon Church, the class served occasional lunches and receptions for their faculty, etc. In recent years the class has served numerous wedding receptions, scout dinners, etc. In cooperation with our minister, Rev. Hugh M. Crawford, they have selected projects not covered by budget and continue to be a vital serving organization of Lebanon Church.

Many changes have occurred in our world, our church, our class membership and activities in thirty years. Today the class meets monthly for fellowship and service.

At the writing of this history, the officers are: President, Helen Peterson; Vice President, Naomi Livingston; Secretary, Pearl Baxendell; Treasurer, Alma Hovis.

#### THE GENEVA MARRIED COUPLES CLASS

A rapid growing new community, and an ever-increasing, vitally alive Church, provided the atmosphere for the organization of a young couples class during the year 1956.

The first planning meeting was held at the home of Mr. and Mrs. Al Rogers on Bost Drive. Dorothy and Al became the first teachers of the class.

The group was then formally organized with stated meetings on the third Monday of each month and regular Church School every Sunday morning. The purpose of the class was established as follows: "to promote the kingdom of God through Christian education and fellowship."

Program, Service, Spiritual Life, Visitation, and Publicity Committees were established; and, for several years this format was used. The Faith and Life Curriculum was used for Church School and in addition to the Rogerses, Mrs. Harold Keen and Mr. Eugene Hughes became regular teachers. At times several other members took turns at teaching on a rotating basis. The class met in the balcony of the old church, the living room of the manse, and in the church library, at various intervals.

During the early years many opportunities for service to the church were provided the entire membership. Dinners were cooked and served, flowers for Memorial Day were sold, and nylon net Christmas trees were made and sold to provide monies for projects undertaken by the group.

Projects included the purchase of a set of the Interpreter's Bible for the church library; a water cooler for the social room; an electric typewriter and folding machine for the church office. Hymnals were repaired, folding screens for Fellowship Hall were made, and on several occasions, money was contributed to the church school treasury to help defray expenses of Christian education materials.

The class "adopted" the late Miss Mary Orr, former church organist at Lebanon, and visited with her on many occasions, especially remembering her with a box of groceries at Christmastime each year. The fellows of the class repaired the roof of



her house as a token of their friendship with her.

Social events throughout the years have highlighted the group's fellowship together. Seasonal parties such as those for Christmas and Halloween have been popular and novelty affairs such as Luaus, Hobo and Circus Parties were well received. Various types of dinner parties proved most interesting. These included Round the World Dinners, Sweet-heart Suppers, and the ever-popular Progressive Dinner which has become an annual event. Theater Parties and trips to Forbes Field and Three Rivers Stadium were enjoyed by all. The Basket Picnic, another annual event, has been held at Camp Soles, Oglebay Park, Shawnee, McBride and South Parks.

The Male Fashion Show and Calendar Party proved so successful, it was held on four different occasions from 1960 to 1966! This event defies description. One had to see it to believe it!!

At one time the class took dancing lessons. This too is hard to describe! Only those who were part of the group would understand!

It is safe to say, I'm sure, that down through the years, members have enjoyed a very fine fellowship together.

Those who have served the office of President from 1956 through 1969 are as follows:

1956 - Ted and Becky Guenther	1963 - Jack and Shirley Shiffler, and
1957 - Eugene and Ida Mae Hughes	Bill and Ruth Smith
1958 - Ralph and Mary Jane Gault	1964 - John and Janet Federkeil
1959 - Ab and Vi Widock	1965 - Chuck and Joan Karel
1960 - Carl and Grace Dickison	1966 - Duane and Nancy Richey
1961 - Lou and Helen Briegel	1967 - Bob and Audrey Kerber
1962 - Mike and Betty Rasky	1968 - Don and Janet Mayton
	1969 - Duane and Nancy Richey

In 1970 the class decided to become a purely fellowship group and appointed an Executive Committee to be in charge of the various activities of the class. Those appointed to serve in this capacity were: Bill and Judy Crawford, Eugene and Ida Mae Hughes, Ab and Vi Widock. During 1971, the following couples served on the Executive Committee: Bob and Audrey Kerber, Ed and Lola Ratter, Duane and Nancy Richey. In 1972 the G.M.C. Class joined forces with the Duads Class at a Fondue Dinner and a Steering Committee of the following couples was elected: Bob and Audrey Kerber, Ed and Lola Ratter, Dick and Sally Boyd, Don and Joyce Hervey.

Then in 1973 this combined group chose Dick and Sally Boyd and Ab and Vi Widock as their Contact Persons and decided to meet informally from time to time throughout the year. In discussing the type of fellowship desired, it was noted that almost without exception the membership was comprised of Elders, Deacons, Church School Teachers and Officers, Women's Association Officers, and Committee Members. Since the members, as individuals, were serving the church in many ways, it was decided once again that the group would not function as a regular Church School Class but as a fellowship group. The Boyds and the Widocks have continued to serve as Contact Persons during 1974 to 1976.

In recent years Fondue Dinners, Sweetheart Suppers, Picnics, Square Dances, and Christmas Carolling to the shutin members of the church, have highlighted the activities of the class.

It is interesting to note that as our nation and our church celebrate their 200th Anniversary in 1976, the class will celebrate its 20th Anniversary.

#### LEBANON PRESBYTERIAN CHURCH CEMETERY

The history of Lebanon would not be complete without mention of the cemetery. The original portion, located nearest to the older church building, dating back to the late 1700's; the next section, where the headstones begin facing the opposite direction, was added in the late 1800's; and the Payne and Wilson tract which begins with the drive-way nearest the parking lot on the cemetery side of the road was opened in the 1930's.

Until 1863 this ground was probably used as a public burial ground, and it is believed the first grave was dug by William Wightman shortly after the first log church was erected, for the burial of a man from Six Mile Ferry, who died from the bite of a copperhead.

A marble headstone in the old part of the cemetery marks the grave of John McDermott who donated the first ground to Lebanon.

Tombstones mark the graves of 41 known men who fought in the Revolutionary War. A large bronze plaque on the exterior wall of the north side of the old church bears

the names of the Revolutionary War soldiers. One of the many unusual stones is the gravesite of one of the early pioneers, Robert Brierly, shaped like the stump of a tree with a flintlock on one side and an ax on the other. In addition to the variety of grave markers is the rich array of beautiful trees and shrubs planted in previous generations.

The first cemetery lots were laid out in 1873, size 10' x 15', price \$35. The first enlargement of the old cemetery was in 1884 when two acres were added.

To meet increased expenses of cemetery upkeep the Board of Trustees on October 6, 1902 established a fund to be known as "The Lebanon Presbyterian Church Fund." By 1953 the permanent maintenance fund for the entire cemetery amounted to \$25,000. This meant that additional funds had to be appropriated from regular church contributions. Fortunately since that date the investments, through gifts from bequests to the cemetery and the careful oversight of the Cemetery Caretaker, the Trustees, and now the Unicameral Board, have grown to a present figure of \$165,000. This income makes it possible for the cemetery to be self supporting.

John Smith, mentioned earlier in the overall history, lovingly cared for the cemetery from 1924 until his death in 1954. Edward Schneider faithfully carried this responsibility from 1954 to 1972. Willis Lancaster and Mr. Schneider shared responsibilities for cemetery and the church building during Bill's fifteen years of employment as custodian.

With continued care and additional bequests from interested people, this growing investment fund should protect the future of the cemetery. At the present time the cost of each grave is \$200 with church members receiving a 15% discount. The care of the cemetery is in the hands of the Session under a sub-committee composed of three Session members, one Deacon and three members from the congregation-at-large.

\* \* \* \* \*

Credits to Marilyn Crawford, Alma Koontz, Jessie McKee, Betty Jean Christofel, Vi Widock and LaVerne Reilly for compiling, writing and editing different portions of this history.

In the earlier section, where the material has been taken from previous histories, the sentence structure is strange by present standards.

CHURCH OFFICERS  
UNICAMERAL BOARD (ELDER-TRUSTEES)

Class of 1976

Paul C. Allwes  
Robert Barnes  
R. James Carter, Sec. Corp.  
John Pratt  
Duane Richey, Pres. Corp.  
Edward Stoebe  
Gail Trimbath  
Calvin Weissert

Class of 1977

Patricia Ayers  
G. Ted Barnett, Clerk of Session  
Betty Jean Christofel  
Jayne Clutter  
Joan Downey  
Ernest Harkless  
Elmer Hohn  
Laurie Ratter

Class of 1978

Calvert Allen  
Janet Baker  
Edward Cochran  
Wilma Freudenrich  
Stephen Heys  
Charles Luther  
Robert Miller  
Vi Widock

Class of 1976

Howard Ackland, Chairman  
Albert Harvey  
Betty Neel, V. Chairman  
Sam Sheranko

THE BOARD OF DEACONS

Class of 1977

Sally Boyd  
James Houy, Sr.  
Lola Ratter, Secretary  
Anna Mae Stein

Class of 1978

Margaret Casey  
David Ladley  
Linda Palko  
Ora Walker, Treasurer

CHURCH SCHOOL STAFF

PRE-SCHOOL:

Co-ordinator - Sally Boyd  
Nursery - Betty Neel  
Charlene Phillips  
Lola Ratter  
Shari Richey, Jr. Aide

Kindergarten - Sally Boyd  
Jan Nylander  
Brenda Peterson

Second Hour - Ann Ballaban  
Louise Farren  
Barbara Meier  
Virginia Miller  
Dorothy Price

ELEMENTARY:

Co-ordinator - Alma Koontz  
Grades 1 & 2 - Elissa Coulson  
Theresa Stoebe  
Grades 3 & 4 - Joanne Frankwich  
Vivian Hall  
Grades 5 & 6 - LaVerne Reilly  
Vi Widock

Music - Virginia Eber  
Jan Ratter

SECONDARY:

Grades 7 & 8 - Cal Weissert  
Grades 9 - 10- Jere Harvey

ADULTS: Uniform Lesson Series - R. William Smith

WOMEN'S ASSOCIATION

Executive Council - Marilyn Crawford  
                    Ida Mae Hughes  
                    Vi Widock

World Service       - Gladys Smith  
                    Sally Boyd  
                    Ruth Kimutis

Secretary           - Pearl Baxendell

Treasurer           - Betty Rasky

Fellowship          - Dorothy Conrad

Local Service       - Marie Cuetara  
                    Margaret Casey

Nominating Comm.   - Eldora Henderson  
                    Charlene Phillips

200TH ANNIVERSARY COMMITTEE

Janet Carter, Chairman	Alma Koontz
Mary Louise Brownlee	Eldora Henderson
Jessie McKee	Eugene Hughes
Wray McKee	Joan Downey
Fonda Lincoln	Nancy Large

CHURCH STAFF

Minister	- Hugh M. Crawford
Ass't. Minister (part time)	- William J. Provost
Director of Music	- William B. Schneider, Jr.
Secretary	- Virginia F. Eber
Custodian	- Wayne Mansfield
Housekeeper	- Eva Reid
Cemetery Caretaker	- Joseph DiChiera





# Lebanon Presbyterian Church

1776

1976



John McMillan

APOSTLE OF THE WEST

PREACHER

TRACHER

PRASRYTER